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Miscellany.

From the Evangelical Magazine.

REFLECTIONS ON THE LATE MEETINGS IN MAY, &c.

To the Editor.

SIR,

THE spirit with which the recent anniversaries of various religious and benevolent societies have been kept up year after year, is highly honourable to the state of religion in this country, and promises the most beneficial effects, both to the church and to the world. Having witnessed some of these, and having read the accounts of others, I beg leave to offer to your readers a few reflections, with a view of improving the privileges which we so lately have enjoyed.

The first circumstance which attracts my attention is the *unity of design* which pervades these societies—namely, the spread of religious knowledge. Whether there be Bible Societies, Missionary Societies, Tract Societies, or School Societies—all have this great and important object—to enlighten mankind in the knowledge of salvation, and to spread the great fundamental truths of the gospel. Every work of God commences with shedding down light, and is continued by its diffusion. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And it is by the preaching of the word of God, attended with a Divine power, that he hath “shed forth this which we now see and hear.” Our duty is in every way to diffuse knowledge: it is God’s work to reflect that knowledge internally on the heart, and that from the face of Christ, who is the “Sun of righteousness.”

2. I would remark the *extent* and “*diversity* of operations” carried on by these societies. It is not by one means, but “by all means,” that they seek “to save some”—to save all—if it were possible. Thus one society gives the scriptures—another says, “How readest thou?” And if the answer be, “I am not learned, I cannot read,”—the teacher presents a spelling-book—sits down by his pupil, and patiently deals out to him the first elements of knowledge. He now begins to read, and another messenger of mercy puts the question, “Understandest thou what thou readest?” And if the answer be, “How can I, except

some one teach me?" then he "begins at the same text, and preaches to him Jesus."

Or, perhaps, this benevolent man has not "the tongue of the learned," then he puts into his hand a religious tract, and this dumb interpreter points out to him the way of eternal life.

Or, it may be, the order is inverted: a missionary goes forth with the Bible in his hand, and shows it to the heathen—translates it into their language—impresses its truth upon their conscience—and exhibits Him, who is promised to be, not only "the glory of Israel," but "salvation to the ends of the earth."

3. I observe the harmony of principle among them. Their object is not to make proselytes to a sect; not to serve a party, nor to spread a favourite sentiment; but to support and propagate primitive Christianity; the simple, but important truths of scripture. With this view the Bible Society rejects every note and comment; the School Societies confine their instructions to the Bible; the Tract and Missionary Societies avoid every controversy on which evangelical Christians are divided.

4. I would notice the *variety of objects* to which the public benevolence is directed. Some confine their benevolence to their own country; others push their exertions to the antipodes. Among the former, some direct their attention to children, others to adults; some seek the conversion of sailors; others carry instruction to the army; and yet others penetrate the asylums of human misery, and the abodes of crime—"to proclaim liberty to the captives, and to bind up the broken-hearted." In foreign countries the objects of mercy and benevolence are no less varied: the sophisticated Hindoo, the degraded Hottentot, the oppressed Negro, the long-neglected Jew—all, all become in turns, and to different societies or individuals, the object of the kindest sympathies—the most benevolent and disinterested exertions.

Among other countries I cannot but rejoice that considerable exertions are directed to the instruction of neglected Ireland, and to the Highlands and islands of Scotland, where, till lately (though our immediate neighbours) the inhabitants had so much reason to complain—"No man careth for my soul!"

5. I remark the *connexion* of most of these societies, and the re-action which takes place between them. It is very true that their pecuniary interests may sometimes interfere; but the manner in which they stimulate and assist each other is far more remarkable. It was the Bible Society which first taught Christians to be generous on a large scale—to do good by wholesale: but for this it is not likely so much would have been done for missions. Missionary Societies have stimulated each other. Churchmen, Methodists, Dissenters, have "provoked each other to love and to good works." But there were some Christians whose scruples happily prevented their engaging in missions—I say their scruples (however unreasonable they may appear) hap-

pity prevented them from uniting with their fellow-christians, because by this means new paths of Christian charity were traced out. The horrors of slavery harrowed up their feelings, and they rested not till the slave trade—till domestic slavery—received its death-wound, and the shout of liberty reached the shores of Africa. This was not enough. They looked into the dungeon of the criminal; they saw that “the iron entered into his soul;” they heard the sighing of the prisoner;” they visited the fatherless and the widow in their affliction. “They were eyes to the blind and feet to the lame;” and “the blessing of him that was ready to perish came upon them.” They blended the objects of their benevolence; they carried the Bible and the spelling-book with them wherever they went; and with the latter they furnished the ability to read the former. Schools also were promoted and conducted on a large scale by means of the Lancasterian system. Benevolent Churchmen were again “provoked to jealousy;” they were alarmed lest the majority of the nation should become Dissenters. The National Schools were established, and more than a double number of children are now taught. Religious instruction, which was growing out of fashion in our schools, is now incorporated in all, especially for the lower classes.

6. These societies have called forth *energies* altogether new and unprecedented. The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of “mutual instruction” by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a *power* in morals analagous to the steam engine in mechanics—there is no limiting its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these societies upon the *religious* world. It must always be remembered that the best effects of the best institutions must depend on the Divine blessing. “Paul may plant and Apollos water;” and it is unquestionably our duty to plant “the rose of Sharon” in every country in the world. The waterer must follow the planter; for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who “watered with the foot,” and, by a tedious and laborious process, direct the streams of the river of life in rills of mercy through every land and clime. The first natural effect of

these institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect, no less certain and unequivocal, is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages in endeavouring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these institutions all lead to uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in *the word of God*.

Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the millennium. The members of these institutions have done more and better; they are anticipating—they are introducing it: for when “the earth is full of the knowledge of the Lord, as the waters cover the sea”—then is the *millennium*.

Extracts from the Speeches delivered at the Annual Meeting of the London Missionary Society, held on Thursday, May 11th, at Queen-street Chapel.

Rev. Dr. Bogue moved the first resolution—“That the Report now read be accepted and approved, and printed at the discretion of the Directors; and whilst this meeting acknowledges with devout gratitude to God the measure of success vouchsafed, in the past and former years, to the efforts of this society, it congratulates, with the utmost cordiality, all kindred institutions, on the success which has also attended their respective endeavours.”

“The union of Christians of various denominations,” said br. B. “gave an impulse to the operations of this society, which it could not otherwise have received. At first many ridiculed or opposed our design, but in these 25 years there has been that gradual progress in the human mind towards the missionary cause, which could not then have been conceived. There is not a denomination of evangelical Christians that has not a Missionary Society. They have chosen indeed to go out by tribes, rather than with the general body, to conquer the land; but in whatever way they go forth, if the land be but conquered, we rejoice. It gave us great pleasure to hear that there are missionaries now in the

four quarters of the world, and the report has informed us how they are engaged. Some are learning the languages of those countries ; some are preaching the gospel, or conversing with the natives from day to day ; others are teaching children ; others are engaged in translating the scriptures. This is another thing in which great progress has recently been made. During the 17th century, I know not that we shall find any engaged in this work ; the 18th commenced with the translation of the scriptures into the Tamul language, by the Danish missionaries ; but in the last few years, more translations of the holy scriptures have been completed, than perhaps in as many centuries before."

After alluding to the translations of the scripture into several other languages, he said—" But that which excites the greatest attention, and may be called the glory of our society, is the translation of the whole of the scriptures into the Chinese language. It must afford you great pleasure to hear that they were completed in November last ; and thus is presented to one third of mankind, in a language they can understand, the pure word of God ! It may astonish us that for 1800 years this work was never attempted, in a language spoken by so many millions of people ; but now they have the scriptures and missionaries ; and we may expect that Divine Providence will open that vast empire to the gospel of Jesus Christ, and this ought to be the subject of fervent prayer among all the disciples of Christ.

" In the South Sea Islands the appearances astonish us. There is much in Providence to astonish us, and much of Divine power and grace to be observed ; praying in secret ; praying in families ; reading the scriptures ; seeking advancement in knowledge ; more than 6000 people able to read ; these things are truly wonderful ! A system of morals has succeeded. An abandonment of every thing indecent, and with all this, there is a portion of the people who are made the partakers of the true grace of God, and this is the great object we have in view in every mission.

" There is one thing I ardently wish for, and that is a more abundant effusion of the Spirit of God, to accompany every missionary labour among the heathen. We still want, how much shall I say ? of that sacred unction which accompanied the labours of the apostles. Far would I be from despising ' the day of small things ; ' I rejoice at what has been done in Otaheite, South Africa, and other places ; but I wish to see more. Let Christians be more in prayer, relying on the promises and faithfulness of God, and we may expect far greater things than we have yet seen. What a great thing it will be, when God pours out upon the millions of Hindoostan, the healthful spirit of his grace ! I may not live to see it, but I have no doubt that in some future meeting, some one will have to move the reception of a Report which shall inform the society that hundreds and thousands are turned to God, and

are adorning the doctrine of God their Saviour, by a life becoming his gospel."

The motion was seconded by Rev. J. Leifchild, who said, "When Henry Martyn left his native shores, and broke through all the ties of interest and affection that bound him to this land, to preach Christ among the heathen, with what propriety could he repeat these lines, when stepping into the vessel—lines which have so often been sung under this roof—

‘I all on earth forsake,
Its wisdom, fame, and power;
And Him my only portion make,
My shield and tower.’

"When we compare our conduct with his, and with that of some of your own missionaries, what is it we do or can do for the missionary cause? As far as my observation extends, and certainly as far as my experience goes in my own neighbourhood, I must express the conviction I feel, that your cause is much indebted to the zealous efforts and unwearied assiduities of Christian females. The lower classes sometimes stimulate the higher. At a village in the county, where it fell to my lot to advocate the cause, a female servant was so much affected with what she had heard of the condition of the heathen, that she could not sleep all night; and in the morning deposited her savings on the breakfast table, with cries and entreaties that I would accept of it. Her mistress assured me she should be no loser, and was stimulated by the conduct of her servant to double her own contribution. Sir, if there be a heart here unaffected by your report, assuredly mine is not that heart. O what glorious days has it made us to feel that we live in! The destruction of heathenism and idolatry in the earth is actually begun. Speedily may it be consummated! May what took place recently, at a village near Amboyna, be soon repeated all over the heathen world! At the advice of a Christian in high station, they sailed from the shores with their idols in the box where they had usually been committed during the night for repose, and attaching an immense weight to it, they sunk it like lead in the mighty waters! And as it sunk, they sung, ‘O give thanks to the Lord, for his mercy endureth for ever.’ So perish all the gods of the heathen!"

The Rev. Mr. Smith, of Rotheram, said, "Enoch prophesied of the last day, and Noah preached righteousness for 120 years. The scriptures were read in the Jewish synagogues every Sabbath-day, and priests and prophets instructed Israel to fear the Lord and keep his commandments. Jonah, and other prophets, made occasional excursions to preach the preaching that God had bidden them; but the genius of Judaism was seclusion. And well and wisely was it so appointed; for the light of the gospel was too feeble to bear expansion, and it would have been extin-

guished by extension; the Jewish people never came into contact with idolatry without being contaminated by it; and thus the salt of the world lost its savour, and the light of the world was quenched in darkness.

“But when the predictions of the Old Testament were fulfilled in the coming of the Messiah, and the gift of the Holy Spirit, the ministry of mercy was not confined to the lost sheep of the house of Israel, but God made his name glorious to the ends of the earth. The harbinger of it came preaching the gospel of the kingdom, and the character and work of our Lord is expressed in one important sentence—he went about doing good, he taught in the synagogue, and he preached the gospel. He did indeed confine his ministry principally to the lost sheep of the house of Israel, but he rejoiced in spirit when men came from afar to hear him; and considered it as a pledge that his Heavenly Father would give him the ends of the earth for his possession—that he should see the travail of his soul and be satisfied.

“The last orders he issued to his disciples as he was about to be taken up, were, ‘Go into all the world and preach the gospel to every creature;’ and all who would avoid his power or share his mercy, ought to pay much attention to his last command.”

Joseph Butterworth, Esq. M. P. for Dover, seconded the motion. He began by congratulating himself and the Wesleyan congregation usually assembling there, on their meeting the London Missionary Society in that chapel, observing with pleasure, that the prejudices on both sides, which would once have prevented such meeting, had subsided. He remarked that the great power and influence now possessed by this country ought to be employed for the promotion of some great object—such as the society, then assembled, had in view; and that the colonies belonging to this country, which had been sadly neglected, ought now to be considered. He adverted particularly to the East Indies, and the cruel superstitions which still prevail there, and which had lately increased rather than diminished, 900 women having been burnt in the last year, which exceeds the number of preceding years. It was however consoling to learn that some of the prejudices of the natives were giving way, and that there were various symptoms of improvement.*

Mr. B. then recommended liberality in the support of the society, and, noticing a hint which had been put into his hands advising persons to remember the institution in their wills, he exhorted them rather to become their own executors, and to do as much good during their lives as they possibly could; but if not able to do this as they wished, then to do some good at their death.

The Rev. Richard Watson (a minister of the Wesleyan con-

* See remarks on “Prospects of Christianity in India,” in C. H. for July 15th, p. 187. Vol. VII.

nexion) then moved the third resolution, viz.—“That as the most important benefits have resulted to this and other institutions from the formation of Auxiliary Societies—of associations in congregations, and of associations among ladies and young persons; the further formation of such societies and associations, wherever practicable, be most earnestly recommended to the friends of this society in every part of the united empire, and in other countries.”

Mr. Watson commenced by observing that he laboured under the disadvantage of a cold, but said, “On such an occasion as this, I should think there is criminality in silence, and while a man has a voice to speak, however harsh or dissonant that voice may be, he ought to lift it up in praise to God, and in exhortation to his people, to prosecute this glorious work. It has been said, there is no rivalry among the missionary societies, I think what we have seen to-day, is a proof that there is at least no rivalry at *head quarters*; nor is there any at the different stations to which the missionaries have been sent, but they all exhibit a most edifying example of Christian love and unity; thus constraining the heathen to say, ‘See how these Christians love one another,’ and I do think that the spirit now displayed by the missionary societies, is the most encouraging proof of the coming of the kingdom of our God and Saviour. If that kingdom have originated from the God of love, and is carried into effect by Jesus Christ, who so loved us that he gave himself for us, then its most prominent feature will be the love of the brethren.”

Afterwards adverting to the South Sea Mission, he said, “We find, in every connexion, persons ardent to carry on this great work; and ardent minds are too frequently impatient minds. There are persons who suppose that we have only to go into the land to possess ourselves of it; but there are many circumstances to try the patience and faith of the saints. The ultimate success of this mission may therefore encourage future missionaries patiently to persevere, though early success may not attend their labours.”

In the course of this address, Mr. Watson noticed the objections which some persons urge—one of which is that of *novelty*. In answer to which, he observed, that although there may be some novelty in the mode of our proceedings, yet that the very same principle which has produced these exertions in our day operated in the minds of our predecessors; but they had other employments; they were called to settle the churches, and to establish them in their faith: but who that reads the spirit of the fathers of the Christian church does not see that that same spirit would have carried them as wide and as far as the various institutions among us. I remember Baxter says that he should not have regretted that so many godly ministers had been turned out of their churches, if they could have found access to the heathen

world ; and with respect to the sweet singer of our modern Israel, Dr. Watts, I will appeal to you who are best acquainted with him, whether he ever strikes his lyre with so vigorous a hand as when he pours out, in the full tide of his verse, the sublimity of his hopes on this subject. Poets were once called prophets, and there are two lines of Watts which occur to my mind that seem to be almost prophetic—

“The islands of the southern sea
Shall stretch their grateful hands to thee.”

The Rev. Dr. Collyer, who seconded this motion, referring to the future prospects of the society, said, “Whilst some who have been ardent in the missionary cause have fallen, how pleasing is the hope that others are rising up to fill their places ! And whilst we perceive on the faces of some around us the rapid advances made by time, and every year seems to go for more than *one* with them, we cannot see, without regret, the chariots descending, which shall bear away our fathers ; but this is the strongest argument, if there be one argument stronger than another, that those who may survive should prove themselves worthy to tread in their steps, and to follow their example.”

Rev. Mr. Knill, a missionary who laboured in India, but was obliged to return on account of his health.

“My dear Christian friends,—I would wish to transport you, in the feelings of your mind, from this sacred place, to that land of idolatry whence I came. In Madras there are 300,000 precious souls all given to idolatry : but I was forced to quit that interesting field of labour for one which was considered more salubrious. As I was travelling, about 200 miles from Madras, I halted one evening at a place where I intended to remain that night. All around me was favourable to meditation, and my heart was drawn out to the Father of Spirits. I took a walk along a path which led to a temple ; the officiating priest was performing the duties of his office—lighting the lamps, and decorating the image, to receive the adorations of the people ; the image, which was stone, was the figure of a bull ; it was painted black, and adorned with flowers. I stood amazed to think of the awful state of apostate man ; and while I was thus meditating, I heard a great noise ; and turning my eyes towards the place whence it came, I perceived the element as it were all in a blaze ! I soon saw that it proceeded from a multitude of persons who were approaching that place. There was a great number of men, women and children, ten or twelve thousand, I think ; some leading sheep, some goats, and some lambs. I immediately discovered that they were going to sacrifice in another, a larger temple, which exhibited at once every thing grand in its formation, and every thing that could degrade the mind. There they sacrificed the animals which they had brought, and then returned to their families, who had kindled about a thousand fires on this large

plain. There they took their victims, that they might 'eat and drink, and rise up to play.' I felt for them; I prayed for them; and I vowed to the Lord that if health and strength were afforded to me, I would labour with ten-fold diligence to make known to this people the riches of the grace of Christ. Oh, my friends, we must go to some idolatrous country to see the value of the gospel and its effects upon the character of man. I know not that there was one Christian within 200 miles of this place."

Mr. Knill proceeded to give an interesting account of the schools at Travancore, of the reflections of some elder people, who said there were none of these good things when they were young, and of the happy death of a converted Hindoo. And then added, "O I have seen enough to fill my soul with rapture till the day I shall close my eyes on all terrestrial scenes. Col. Munro has been a great friend to Mr. Mead and the mission, and I rejoice in it. We mentioned to him that we were desirous of increasing the schools, but we could not do it without assistance. A piece of ground was pointed out as being desirable, and he kindly obtained it for us. This will be sufficient, when drained and cultivated, to support a great number of children. And were it in my power, I would gladly lay down £100 to carry this design into execution, and think it the happiest moment of my life; but for my part, I must say, 'silver and gold I have none,' but if I had 1000 lives I would consecrate them all to this work. Perhaps, my friends, I shall never see you again. Oh pray that God may keep me humble, make me useful, and fill me with love to precious souls."

Rev. Mr. Collison then read a letter from a gentleman, who having perused an article in the *Missionary Quarterly Chronicle*, referring to the above donation of land, and the need of money to cultivate it, had most generously sent to the society that very sum which Mr. Knill had mentioned. A bank note for £100 was then presented by Mr. Collison, from his friend, to the Treasurer. This information being totally unexpected, produced a very delightful effect on the meeting, and a vote of thanks was given with heartfelt gratitude to the unknown benefactor.

(To be concluded in our next.)

REVIEW.

A SERMON in vindication of the Religious Spirit of the Age; preached April 9th, 1820, in the Middle Dutch Church, New-York, on the Anniversary of the New-York Missionary Society. By ALEXANDER M'CLELLAND, M. A. Pastor of the Presbyterian Church in Rutgers'-street. New-York: published by the Society, 1820. pp. 35. 8vo. 25 cts.*

To administer keen, sarcastic, and deserved rebuke to that class of the community whose officious effort it is to cramp the ex-

* The profits arising from the sale of this Sermon, are to be devoted to Missionary purposes.

ertion, and slander the good sense, of those who are devoted to God's glory, in the dissemination of his truth; and, at the same time, so to conciliate some polite and sage-like sceptics, as to secure their *passive*, if not their active, assistance in the diffusion of divine light, by showing them that it is not excessively *ridiculous* to think the globe shall be Christendom;—is chiefly the design of this "Sermon."

Candour must constrain the very enemies of Christian enterprise to acknowledge, that this "vindication of the religious spirit of the age," is supported by principles and analogies which a sound and generous mind will not venture to reject; that it discovers a considerable acquaintance with the nature and history of man; and plainly shows, that pungent wit is not the exclusive property of the Infidel.

The discourse has certainly a respectable claim to original matter, beauty of arrangement, unity of design; perspicuity, strength, and elegance of expression.

To say, however, that it is interwoven throughout with as much of the finery and *finesse* of a *Novel*, as might at any time be expected in a *Sermon*, is to state *one* quality it has with which some old fashioned Christians, not over captious either, would be dissatisfied. To say, moreover, that it brings forth "the grave polemic" from amid his "stupendous tomes," and points at him as "the kindler of sectarian feuds," the filler of "the whole city of Zion with confusion"—and then scourges the "learned disputations divine," as a "firebrand of the church;"—is to mention *another* particular, which even some *charitable* Christians would not consider a recommendation. They might ask: "Has not the 'grave polemic, in days of yore,' been a champion of *truth*, and done *something* toward handing it down for present circulation in its *purity*? When man and Satan combine to corrupt the doctrine and worship of God, can the church derive *no* advantage from him who, *knowing* the nature and design of the gospel, and zealous for his Redeemer's honour, dares to front the advocate of error; and, like a *Christian* Demosthenes, is able to 'seize the connexion and opposition of ideas; mark with precision the main point of a disputed question; discover the mazes in which it has been involved; define his terms, apply the principle to the question, and the consequences to the principle, and then break the threads of sophistry, in which perfidy would entangle ignorance?' Is it so, that such men as put themselves into the ministry, after a preparation of twelve or eighteen months, and the substance of whose preaching is *not* Jesus Christ and he crucified, but a narration of what is transacted in the religious world; and who, truly, are so 'inferior in the art of syllogizing' as scarcely to know what a syllogism is;—is it so, indeed, that *they* 'do more for God and man in *one day*,' than did such men as Calvin and Owen, 'in a long

and busy life?" And because some controvertists have 'darkened counsel by words without knowledge,' and even done worse, must therefore the Preacher's pen, like a 'besom of destruction,' sweep away *all* polemical divines into one common perdition?"

It is freely admitted, that disputation in matters of religion, has done much to create and continue sectarianism; and thus awfully to alienate the affections of those who have "one Lord, one faith, one baptism;" and to produce a fearful illiberality of heart and hand, in the distribution of Heaven's treasure. It is as readily granted also, that many at this hour blunder most egregiously on the subject of ministerial duty, in cherishing greater eagerness to cut off the ear of the high priest's servant, than to feed the sheep and lambs of Jesus Christ.

But it is likewise thought that He, who qualifies his servants with *various* gifts for the perfection of his church, has used some of his own members as polemics, and thus, as "instruments of righteousness unto God;" and will cause them to "shine as the brightness of the firmament, and as the stars for ever and ever."

It is neither safe nor modest, even for the head to say to the feet, "I have no need of you."

The Sermon contains another sentiment, which it might not be improper a little to amplify, and somewhat to guard: viz. that the spirit now working so powerfully among the children of Zion, plainly signifies that "the time to favour her, yea, the set time is come;" and that their present excitement better reveals their duty, than do "whole libraries of apocalyptic and chronological dissertations." Very true. It is one of the well known marks of the divine economy, that Jehovah gives blessings to those in whom the ardent desire for them is kindled and burning. He himself imparts this desire, as the pledge of coming consolation. Now it is just this characteristic of divine providence that seems to be utterly neglected by men, who seek to shelter themselves under *prophecy*, when they are pressed to give a reason for not taking part in the enlightened, benign, and successful crusades of modern Christendom. And this species of subterfuge is precisely the same with that, which these very men condemn in those who, when urged to make their "*calling* and election sure," turn about the exhortation, and say, it should be "to make their *election* and calling sure."

At the same time, the glorious things spoken in prophecy concerning the city of God, require to be studied, and compared with the course of his providence; in order to see what scriptures have been fulfilled, are now accomplishing, or remain to be filled up. And the knowledge thus obtained will do much rightly to regulate and encourage efforts to evangelize the earth; and will be a very good companion for zeal, on a missionary tour.

To conclude. This Sermon is recommended as an inge-

nious and spirited defence of the religious enterprise of the day ; and, notwithstanding the objections which might warrantably be made to some of its peculiarities, is far more worthy the attention of those, who have hitherto been unfriendly to the cause it vindicates, than all the "stones, plants, and cockle-shells" that could be scraped together—than all the lugubrious "predictions" of doubt and fear.

Intelligence.

ENGLAND.

SOCIETY FOR PROMOTING THE ENLARGEMENT, AND BUILDING, OF CHURCHES AND CHAPELS.

An adjourned general meeting of the above society was recently held at their rooms in Lincoln's Inn Fields, and was numerous and respectably attended.

His Grace the Archbishop of Canterbury took the chair, supported by Lord Kenyon, the Bishop of Landaff, Sir James Langham, the Hon. Ph. Pusey, Archdeacons Cambridge and Watson, and several other clergymen and gentlemen.

The Report of the last year's proceedings was then read by the Rev. W. J. Rodber, the Secretary. After noticing the exertions and progress of the Society, it stated, that 241 applications had been received ; 120 were under consideration ; not within consideration, 10 ; 111 grants had been made for enlarging, building, repairing, and giving free seats ; the grants amounted to 29,347*l.* and increased accommodations had been given for 36,557 persons, of which there were 26,336 free sittings. The following is the present state of the funds :

Stock in the public funds 48,955*l.* 15*s.* 2*d.* Three per cent. consols, 68,548*l.* 14*s.* 3*d.* Ditto reduced, 3,503*l.* 18*s.* 2*d.* Balance of Treasurer's account, 1,403*l.* 18*s.* 8*d.* Donations unpaid, 1,216*l.* 1*s.* 0*d.* Grants ditto, 25,852*l.* 0*s.* 0*d.* Amount of disposable assets, 25,763*l.* 14*s.* 4*d.*

The Report concluded by noticing the great good the society had already done, and the increased measures in contemplation.

The Archbishop of Canterbury moved, that the Report should be referred to a Committee, to consider the means of giving it publicity.

BRITISH AND FOREIGN SCHOOL.

On Monday, June 12th, the Marchioness of Landsdown, the Countess of Derby, Dowager Lady Sitwell, Lady Laura Fitzroy, Lady Isabella Blackford, Lady Charlotte Seymour, Lady Mary Stanley, Lady Johnstone, attended by Mrs. Fry and Mr. Clauswitz, Charge d'Affaires from the King of Denmark, the Duke of

Somerset, Lord Euston, Sir Alexander Johnstone, &c. visited the Central School of the British and Foreign School Society, and paid great attention to the different operations of the system for upwards of two hours. The whole party expressed great satisfaction with the good order and progress of the children, who were particularly examined on their acquaintance with the holy scriptures.

General Statement of Schools in England.

Endowed Schools.—New schools, 302; children, 39,590. Ordinary schools, 3865; children, 125,843. Total revenue, 300,525*l*.

Unendowed Schools.—New schools, 820; children, 105,582. Dames' ditto, 3,102; children, 53,624. Ordinary ditto, 10,360; children, 319,643.

Sunday Schools.—New schools, 404; children, 50,979. Ordinary ditto, 4,758; children, 401,858. Total, 931,686.

[This account we understand to be exclusive of the National and British and Foreign Schools.]

INDIA.—SERAMPORE COLLEGE.

We have the high gratification of learning, that, on the 19th of June, a sum of £5000 was voted by the Committee of the British and Foreign Bible Society, in aid of the translation fund of the Calcutta Mission College, under the direction of the Lord Bishop of that diocese, and which will be applied to that noble object exclusively.

Serampore College, embracing, among other very important objects, a plan for increasing the Native Missionaries in India.

The population of Hindoostan, it is supposed, amounts to not less than one hundred and fifty millions, of whom more than sixty millions are British subjects. With the exception of a few heathen, but recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers! The care of these sixty millions, in particular, naturally devolves upon British Christians; but what has hitherto been done for them? At present, there does not exist in India one Christian teacher for each million of souls! notwithstanding the express injunctions of our blessed Lord—"Go ye into all the world, and preach the gospel to every creature."—"Go teach all nations."

It is further evident, that, by their own individual exertions, British Christians never can teach all these tribes, speaking as they do more than fifty different languages, or dialects. If only half the sixty millions could be brought under instruction, and giving five hundred souls to each missionary, this would require not less than *sixty thousand*; but where shall sixty thousand missionaries be found? and if they could be found, from what funds could they be supported? If, therefore, the great body of the

people in India are to be turned from idols to serve the living God, it is manifest that this must be accomplished by the *natives* who are converted to the Christian faith, and that upon *their* shoulders, as far as human agency is concerned, the great burden of this blessed undertaking must rest.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary, wherein the case of *native* pastors and *native* missionaries shall be properly met; and trusting in God that they should not be disappointed in their desires for completing the design into which they have been gradually led, the ground for the erection of the requisite buildings was purchased in 1818, after the plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, the Governor General; His Excellency Jacob Knapton, the Governor of Serampore; and other public characters. To this undertaking, the Serampore missionaries, Carey, Marshman, and Ward, have devoted 20,000 rupees, or 2500*l.* sterling from the proceeds of their own labour.

The peculiar fitness of native preachers for the work in view, can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a *persuasive* preacher in it; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant *journeys* among them. From what treasury could places of worship be built all over India? and if they existed, who should, or who could persuade the heathen to enter them? But the native preacher under a tree, or even in the open air, can address the people for hours together, without feeling more fatigue than what attends similar labours in England. He can also find ready and unlimited access to his own countrymen; he can subsist on the simple produce of the country; he can find a lodging in almost any village he may visit, and he knows his way to the heart as well as to the head of a native without difficulty. On the other hand, the European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; so that a boat or a palanquin becomes necessary. Hence the expense of travelling to an European is very considerable; while the Hindoo preacher, subsisting on from seven and sixpence to ten shillings a week, *including travelling charges*, will find that amply sufficient to carry him all over the country. For the improvement, therefore, and suitable qualification of such important and essential instruments as these native missionaries, the doors of this institution will ever be open, and it remains with the public to say how many shall thus enter.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that after becoming good Sûngscrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine word into languages, with the structure of which they will be perfectly familiar.

It is also intended, that a respectable but inferior education should be given at this college to a number of the children of converted Hindoos and Mussulmans, so as to qualify them for stations in life by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this college is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

It will be remembered, that the European missionary is, *at present*, as absolutely necessary as the native; for, without the advice and superintendence of the English teacher, the native, in his present infant state, would be able to accomplish little or nothing: but still it is upon native preachers that the principal part of this work must ultimately rest. To enable, therefore, the Serampore missionaries to send out as many *such labourers* into the immense field in view, in the best possible state of *preparation*, is the purport of the present appeal to British Christians.

The peculiar fitness and value of a native missionary has been already stated; how important then that he should go out furnished with such a competent degree of knowledge as to qualify him for enlightening and persuading his countrymen to flee from the wrath to come! The object is not to make him a learned man, but to furnish him with the first principles or elements of such knowledge as a young heathen, however acute, does not possess. In one year only, not a few may be considered as ready for their work, and the whole expense, both of board and education, at this institution, will not exceed *ten guineas annually!* In what way, then, or to what nobler object, could a person appropriate such a sum, and receive from its application a higher gratification? Nor is there any reason why such a gratification should be confined to the individual who is able to afford ten guineas annually. Ten persons uniting together, and subscribing annually one guinea, may share in the same enjoyment. The smallest sums indeed will be gratefully accepted, and applied

immediately as the subscribers may direct, either to the education of native missionaries, the purchase of suitable books, or the expense of the premises.

By the value, therefore, of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Juggernaut, and on the roads to the sacred places all over India; and by the sufferings of all those children who are smothered, strangled, or thrown into the mouths of alligators by their mothers; yea, by the cries of all these millions, *perishing* without Christ and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

Donations and subscriptions to this institution will be received by Messrs. Praed and Co. Fleet-street, London.

UNITED STATES.

SYNODICAL REPORT ON THE STATE OF THE CHURCHES.

General Synod of the Reformed Dutch Church in North America.

The Committee on the state of the Churches report :

That, from the Minutes of the Particular Synods of New-York and Albany, and from the free conversation on the state of religion, it appears—That the pure doctrines of the gospel, as held by our standards, are generally maintained, and regularly and faithfully preached—that there is particular attention paid to the instruction of youth in the principles of our religion—that family visitation is faithfully attended to by many of our ministers—that there is a very encouraging attendance upon public worship and other means of grace—that the number and influence of prayer-meetings and Bible classes have considerably increased—that family worship and other private duties are better observed than formerly—that there is an increasing attention to discipline—that the standard of piety is gradually rising—that professors of religion are walking more worthy of their vocation—that Christians, of various denominations are more closely united in the kindly feelings of gospel good-will—that the monthly concert of public prayer is regularly observed in many congregations—that there is in a few places a more lively interest felt in behalf of Missionary and Bible Societies—that there are more earnest prayers and more liberal exertions made for the extension of the Redeemer's kingdom at large—that the regular dispensation of the gospel has a very perceptible influence upon the world in many places, to check their vices and their vain amusements—that during the last year a goodly number of sinners have, to all appearance, become savingly converted—and that the general pros-

pects of our church are in many quarters very particularly encouraging.

From this general view it appears, that the Dutch Church was never in a more prosperous state in this country; that it never had brighter prospects; and, therefore, that its members have never been more loudly called upon to observe and acknowledge, that the hand of God has been stretched out in their behalf.

It is particularly incumbent on us to notice the increased attention which is paid to family worship: this duty has heretofore been neglected to a very shameful degree in many of our congregations. It is pleasing to observe that an evident change for the better is now taking place. In some congregations two-thirds of the families of professors now regularly worship God morning and evening. In a few congregations the proportion is still greater; and in one, all the families of this description but two, are entitled to this commendation.

It is also pleasing to observe, that Bible classes are multiplying and attracting more general attention. It has been found by experience that this mode of instruction is peculiarly calculated to interest the minds of young people, and to induce the attendance of many who would turn away from other modes; and in many instances it has actually been productive of the happiest results. When we add to this the consideration, that by this method we draw instruction directly from the fountain of religious knowledge, which God himself has opened, we earnestly pray that these institutions may meet with still more extensive patronage.

Prayer meetings and family visitation, have also been remarkably blessed, and have given clear indications of God's presence with us. In attending to the latter duty, it has been found very useful for the minister sometimes, to go unattended by an elder, and to speak to the members of each family one by one. Such a mode of address, is peculiarly calculated to come home to every heart. There is no throwing it off upon others, or merging of one's self in a whole community, and thus escaping as an individual. There is a great point gained, when you make the *individual* feel that religion is his own personal concern. It has also been found useful, to hold meetings expressly for the purpose of conversation and prayer, with such as are in any degree anxious about their spiritual state; or are willing to confess that they are seeking salvation.

Among the causes of gratulation on the state and prospects of the church, your Committee distinctly recognize those frequent revivals of religion which are breaking forth in various parts of our land, and within our own borders; and in which, considerable numbers are in a short time brought from the darkness and thralldom of sin, into the light and glorious liberty of the children of God. When we hear of such things, we are powerfully reminded

of the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring;" and we are, before we are aware, thinking of those events of the day of Pentecost, which were the actual first fruits; and the earnest of that great harvest of souls which God shall gather to himself in the latter days. Considering these revivals in this connexion, they open a glorious field to our view, and place us under very special obligations to praise the Lord, and congratulate one another on what we are living to hear and see. If the angels in heaven feel such an interest in our concerns as to rejoice over a sinner when he is brought to repentance, should not we rejoice at the conversion of a multitude of our neighbours and brethren? Yes, let us "praise the Lord for his goodness, and for his wonderful works to the children of men!"

But, though "the Lord has done great things whereof we are glad," yet our joy is abated by the coldness and barrenness of many professors; by the unhappy distractions and keen animosities existing in one of our classes; and especially by the awful fact, that to all appearance, a vast majority of the people of our several congregations are yet in an unconverted state; and therefore, under the curse of God and exposed to his eternal wrath. Their case is the more affecting, because they are brought very near to the kingdom of heaven; they are living within the call of the Saviour. But they *will* not come to him that they may have life. Many are deaf to his call, and wholly indifferent to his admonitions. They have forgotten their Maker and neglect his service, though they have grown up under the means of grace, and have always dwelt in the midst of such as are living and faithful witnesses for God. Is not their case most awful and deplorable? Will it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for many who belong to our congregations and frequent our churches? Let us more faithfully and habitually view the case as it really is. Let us measure ourselves not so much by human judgment, as by the standard of divine truth; let us view our congregations in the light of God's word; and we shall see abundant reason to weep day and night over the slain of the daughters of Zion! Let us pray, and preach, and act, and labour as if we were in earnest over this immense interest; and as if we really believed and felt, that we are fellow-workers with God, to save the souls of our people from destruction.

The Committee have also prepared, and herewith present, certain resolutions connected with the state of the churches, for the consideration of the Synod.

All which is respectfully submitted.

By order of the Committee.

PHILIP MILLEDOLER, Chairman.

New-York, June, 1820.

Resolved, That all the ministers of our church be requested to set apart and observe one hour (from 11 till 12 o'clock, A. M. on Saturday,) in each week, for the purpose of praying in concert for the more copious effusion of the Spirit upon the ministry of reconciliation, and upon every other department of the Christian church.

Resolved, That each classis be requested to hold, at their stated meeting, immediately preceding the annual meeting of the General Synod, a free conversation on the state of religion in their congregations; and that on some day of such meeting each classis, as such, spend one hour in special prayer in behalf of the interests of vital religion within our bounds.

Resolved, That the statistical reports of the state of our churches be henceforth rendered once in three years.

Whereas serious divisions exist in one of the classes within our bounds—and numbers of persons are still found in all of them who habitually neglect the great salvation—therefore,

Resolved, That the last Thursday of September be set apart and observed in all our churches as a day of humiliation, fasting, and prayer.

Pastoral Letter on the Missionary Cause.

BRETHREN, BELOVED IN THE LORD,

Glorious promises are on record for the prosperity and glory of Zion. All her concerns are dear to her God. He will cause her to be built up, and make her children to flourish like the palm tree. The Lord has already done great things. Where churches have been planted, he has blessed his word and ordinances to the conviction and conversion of sinners, and the strengthening and comforting of his people. He has thus lengthened the cords and strengthened the stakes of his heritage. He has done more—he has, within a few years, commissioned and sent forth to the perishing, many faithful and devoted servants. He has planted his standard in China, in India, in different parts of Africa, in the wilds of America, and in the islands of the sea. He has stirred up his people to labour and pray for the advent of *that day when one shall say no more to another—know the Lord, but when all shall know him, from the greatest even unto the least.* These glorious objects are to be effected by the agency of the church and people of God, under the sanctifying influences of the Holy Spirit. This is beginning to be felt with uncommon weight by them. The different sections of the church of God in this country have claimed a share in this work. Six establishments for evangelizing the world already exist among us:—"The American Board of Foreign Missions"—"The United Foreign Missionary Society"—"The Baptist Board"—The Moravian, and the Methodist—and last, though by no means least, the "American Bible Society." These are intended to send the bread of life to the perishing, and to

cause the healing waters of the sanctuary to flow to all people. One of these, the Reformed Dutch Church, constitutes a part. We have connected ourselves as a denomination with "The United Foreign Missionary Society."

All the denominations in our country are also engaged in extending their bounds in this favoured land, by the truly Christian work of bearing the unsearchable riches of Christ to the destitute. In this work our church has also borne a part: some of our ministers have laboured individually in this field, and the church has from time to time sent forth others. Much still remains to be done. Many districts of our country, more or less extensive, are yet in a destitute state, not only on our frontiers, but in the immediate vicinity of populous districts, and in the near neighbourhood, where churches have been long established. These things ought to be so no longer. It is high time to awake. Our duty to God and to our fellow-creatures requires that we should lay these things to heart, and *feel* and *do* more for the perishing. Our circumstances, as a church, require that we should thus labour to extend and strengthen ourselves, and spread pure and undefiled religion. The opportunity will not long be afforded us at home. The ground will soon be occupied by others, and we shall be left to unavailing self-upbraidings and regrets. Better things however are hoped. The Lord has richly watered us, and we, it is hoped, will soon water others. Much may be done by the faithful and liberal use of the means with which the Lord has blessed us. Let not the appeal be made in vain.

Your fathers and brethren, in General Synod assembled, have had the subject under serious and prayerful consideration. They have adopted a plan which will be sent to you; and for the execution of which your prayers and exertions are specially and earnestly solicited. Consider the subject attentively and prayerfully, and act accordingly. Remember what Jesus has done for you. Remember also the worth of immortal souls; and have compassion on them that are ready to die; and remember that they must die *soon*, unless they are rescued. Count it an honour to be fellow-workers with God, and be instant in season and out of season, always abounding in the work of the Lord, so far as ye know that your labour will not be in vain in the Lord. And now, may the great head of the church multiply unto you grace, mercy, and peace. Amen.

AMERICAN BIBLE SOCIETY.

Speech delivered at the Fourth Anniversary.

The Rev. Thomas Lyell, Rector of Christ's Church, New-York, on seconding the motion made the following remarks:

I second the motion, sir, and beg leave to remark, that the society whose fourth annual course, labours, and successes, the

report just read so faithfully and eloquently records, needs not the praise that cometh from man. No, sir, the approbation of that Almighty Being whose favour is the life and glory, the strength and excellence of every system of benevolence to mankind, is so distinctly seen, and rests upon its work of faith and labour of love with a smile of approbation so cordial and exhilarating, that any eulogy of mine would be superfluous, even were my lips now touched for the purpose with a live coal from the altar.

There was indeed a time when the Bible cause, transcending as it does, every other in the benevolence of its design, the grandeur of its career, and the glory of its achievements, seemed to appear in an attitude of dependence, and to ask, with some solicitude, the aid of warm-hearted and enlightened eloquence. Nor did it ask in vain. The friends of the general and universal diffusion of the scriptures—of the scriptures alone—of the scriptures without note or comment, appeared before the public, and instantly the public esteem was conciliated; and so conciliated, as to enlist in the noble cause not only its eloquence and its talents, but its rank, its influence, and its wealth. Kings and princes became its fathers and patrons, and queens and princesses adopted it, as did the daughter of Pharaoh the infant law-giver of Israel, for their own. Its fame spread and its praise was celebrated, not only throughout all Europe, but among distant nations, who heard in quick succession (for the designs of mercy move with celerity) the joyful tidings, “Arise, shine: thy light is come, and the glory of the Lord is risen upon thee.” Yes, sir, the pleasing employment of eulogizing the Bible cause, instead of being confined, as it was sixteen years ago, to a few individuals only, is now performed by grateful nations, who, in not less than one hundred and twenty different dialects, are daily rising up and calling its abettors and friends blessed. Contemplating the origin of the most benign and stupendous plan ever adopted since the day of the incarnation of the Son of God, for the benefit of mankind, we are constrained to ask, “Who hath despised the day of small things?” And turning our attention to its astonishing progress and glorious results, to exclaim with admiration and joy, “What hath God wrought?” We know that the work is the Lord’s. If its progress proves this, as most unquestionably it does, so also does its origin. Yes, sir, its rapid progress; its vast extent; its powerful patronage and almost incalculable resources, do not more fully, than its humble origin, demonstrate that the work is the Lord’s. It is highly interesting to look back to the rock whence, as a society, we were hewn, and to the hole of the pit whence we were digged. We now find, and rejoice to find, in the train of the Bible cause—a cause which *knows nothing*—aims at nothing—desires nothing, but to make the light of the gospel of Christ shine into all nations on the face of the earth—we now find, warmly enlisted in this cause, the wisdom, the might, the nobility, the

royalty of almost the whole civilized world!—But with whom of the wise, the mighty, the noble, or the royal, did it originate? Whence did that exuberant stream of benefits which is now refreshing and fertilizing the moral world, and causing it to bring forth the fruits of good living to the praise and glory of God—with whom did it take its rise? From whose lips dropped the first suggestion—a suggestion to which angels listened with ecstatic joy—of repairing, by the universal diffusion of the scriptures, the wastes of many generations—of making the wilderness and the solitary places of the earth glad, and of causing the deserts to rejoice and blossom as the rose? From whom the God-like design of furnishing an abundant supply of the balm of Gilead—of the leaves of the tree of life for the healing of the nations;—of sending to their relief that admirable remedy which is able to recover them from the moral maladies under which they were labouring;—of delivering them from the smart, and soothing the anguish, inflicted by the ferocity of the passions, the cruelty of superstition, and the relentless and sanguinary enactments of idolatry?

With whom, suffer me to repeat, originated the plan—a plan which as far exceeds in glory every other devised by man, as the light of the sun does that of the moon—of effectually ameliorating the condition, and advancing, even to heaven itself, the interests, not of a few men, nor of a few nations only, but of all nations, and kindreds, and tongues, and people? For every voluntary association, which has for its object an amelioration of the state of mankind, we must look, sir, to the gospel; and as far as my recollection serves, to the gospel alone;—the Pagan and Mahomedan world exhibiting no similar institutions.

Now since the promulgation of the gospel, every scheme of benevolence has been so contrived as to make the hand of God perfectly visible, as to leave an astonished world to look in vain for an adequate cause, for a spring or impetus of sufficient power to originate and give perpetuity to its operations, if they look below the will of Him who doeth whatsoever it pleaseth Him in the armies of heaven and among the children of men.

Whatever it may have pleased the Almighty to do since its organization, in making the nations tributary to its prosperity—in causing kings to come to its light, and princes to the brightness of its rising, the origin of the Society for the universal diffusion of the Holy Scriptures, to enlighten and convert a benighted and guilty world from the error of its way, was humble. Who could have supposed that *in England, of all places on the earth*, a Baptist preacher—pardon me sir, I mean—those who know me know I mean no disparagement of that or of any other denomination of Christians; and even those who know me not, know that it is impossible for any one who rises in this place in behalf of the Bible cause, to have the temerity to attempt any disrespect to the man whom God hath delighted to honour, and whose praise is engra-

ven on tablets more durable than brass, and less destructible by far than time itself; and yet, I repeat, who but God, who seeth not as man seeth, would have selected for such a purpose one who was comparatively unknown?

True, he was qualified, but in what did his qualification consist? Not in wordly greatness, power, or rank, but in that which has never failed to distinguish or characterize this society. I mean a benevolence the most warm, and diffusive, and impartial—a benevolence which, overlooking sectarian limits, embraced in its arms the whole family of man. A benevolence as expansive in its range, and as free in its offers, as the love of heaven which inspired it; which, in its eager course, delighted to mingle with every kindred flame, until the brightness of its beams should illuminate and cheer, as they do at this moment, the inhabitants of the world. When the Bible, sir, was to be circulated among all nations, it pleased God, it would seem, to make the crooked ways straight, and the rough places plain; to exalt the valleys and level the mountains; to break down, at the very commencement of the work, the walls of sectarian partition and of national prejudice—to unite men of all climes, and Christians of all creeds. In every thing belonging to this business the hand of God is seen, and the efforts which have been made and are making to evangelize mankind, tend to increase, among Christians themselves, that unity and Godly love, without which, whatever may be our pretensions, our religion is vain. Yes, sir, Christians of every name, sect, and party; and clergymen of all ranks and orders, “The lawn-robed prelate and plain presbyter, who erewhile stood aloof as loth to meet together, mingle here like kindred streams which some rude interposing rock had split.” And the reason, sir, of all this is, that the friends of the Bible cause meet together, not as members of any temporal community, but as the subjects of that universal kingdom in which all temporal distinctions are lost: not to settle articles and creeds, and confessions, and catechisms, and ceremonies of religion. No; in the business in which we are engaged there is neither barbarian, Scythian, bond nor free; neither Romanist nor Protestant; Churchman nor Dissenter; Arminian nor Calvinist; but Christ is all in all. Were I not apprehensive, sir, that it might appear presumptuous, and be considered as exceeding the bounds of the privilege allowed on this occasion, I would say, before I sit down, let us never forget, in the midst of our prosperity, that God who permits us to share the honour of making his way known upon earth—his saving health unto all nations, is a *jealous God*, and will not give his glory to any man, nor to any society of men.

But pardon me, venerable sir, I did not rise for the purpose of instructing this enlightened assembly, but to express sentiments of congratulation. Of these my heart is full.

I congratulate you, sir, on being permitted to preside on this

occasion. I congratulate the society at large, on the things which have come to pass in these days. I congratulate kings and potentates, statesmen and warriors, philosophers and patriots, bishops and their flocks, ministers and their people, in being permitted to be co-workers with the God of love in breaking down the kingdom of Sin, Satan, and Death, and in establishing on its ruins the kingdom of the Redeemer.

Summary of the Fourth Report of the American Bible Society.

(Concluded from p. 254.)

Although the privilege granted to the Kentucky Bible Society to dispose of their Bibles to any societies in the neighbouring states, until the 1st of January, 1821; and the request made by other auxiliaries, to purchase there instead of resorting to the general depository in New-York, was considered a reasonable accommodation, owing to the perplexing state of the circulating medium of the western states,

“The Managers are confirmed in the belief: that the facilities which they now possess, in the purchase of paper of a quality best adapted to their purpose, in the superior skill of the workmen employed in the use of their stereotype plates, in their bindery, and other departments of the general establishment, and in the pecuniary savings that can be made in a business conducted on so extensive a scale; enable them to furnish Bibles and Testaments of a better quality, and proportionately at a cheaper rate, than is practicable on the part of any one of its auxiliaries.”

It having been stated by a Bible Society in one of the southern states, that the booksellers in New-York would furnish Bibles on better terms than the National Institution, the Managers took measures, by furnishing specimens, to remove this mistaken impression. “The society alluded to were at once satisfied that the superiority of our Bibles, in the size of the type, in paper, printing and binding, was more than an equivalent for the nominal difference of price.” If “similar misapprehensions have elsewhere obtained,” it is hoped that what is here stated will be sufficient to remove them.

Among other reasons, that of giving the society a “local aspect,” by its becoming the corporation of a particular state, has prevented the Managers from applying to the legislature of New-York for an act of incorporation.

“With a view to encourage the purchase and distribution of the sacred volume by religious and charitable societies, the Managers have recently determined, that any institution of either description, paying thirty dollars at one time into the Treasury of the American Bible Society, shall be invested with the privileges appertaining to membership for life.”

The subject of providing more suitable apartments for the Depository, in which the business of the society can be more conveniently conducted, has received its due share of the attention of the Managers.

The Bible Society of Philadelphia have expressed to the Board the "most friendly sentiments toward the National Society, and" proposed "the interchange of correspondence."

"To this suggestion the Managers listened with great satisfaction, and transmitted to their brethren in Philadelphia a suitable and obliging letter. Although opinions varying from those of the American Bible Society, as to the best method of accomplishing their common object, have hitherto prevented this first and most efficient of the members of the Bible family in the United States, from assuming the character of an auxiliary, yet the Managers feel assured that no hostile motives have prevented this desirable measure, and they are highly gratified in the opportunity afforded, by this acceptable commencement of epistolary intercourse, to remove any suspicion of that kind which the circumstance of the independent character of the operations of the Philadelphia Society may have occasioned.

"The Managers, however, express their increased anxiety for a thorough and entire union of the friends of the Bible throughout our country, and their painful regret that there should exist even the appearance of disunion among them. It is known to the members of the American Bible Society that, at the period of its commencement, besides the very active society at Philadelphia, there were one or two others, which not only distributed, but had commenced the printing of Bibles, and given them no inconsiderable circulation in various directions. The restrictions imposed on auxiliaries, by the Parent Society, were apprehended by them to be of such a nature, as, if conformed to, would tend to cramp their efforts, and abridge their usefulness; and they chose, therefore, to continue their labours in their accustomed way, rather than encounter the risk of diminishing their activity, and lessening their sum of contribution to the common cause.

"It has been thought by the Managers that, without deciding on the reasonableness of these fears, it is a subject well deserving the consideration of the society, whether any material disadvantage would occur to its operations by such a relaxation of the terms of union, in favour of pre-existing societies, engaged at the time of the formation of the National Institution, in printing, publishing, or issuing the sacred scriptures, as would allow them still to prosecute their labours in the mode deemed by them most beneficial. It is believed that it is practicable so to modify the constitution as to remove any rational objection on the part of those societies to the measure of becoming auxiliary to this; and, at the same time, not to subject the general operations of the latter to any material inconvenience or obstruction.

With this view, and with feelings of great deference and respect for their constituents, the Managers recommend to the society, so to amend the constitution, as to warrant the admission

of the above-mentioned societies as auxiliary, with such variations from the present prescribed terms, as a majority of two-thirds of any future Board of Managers may deem expedient and just.

"So signal a manifestation of candour and conciliation on the part of the National Society, the managers trust, cannot fail to be met by corresponding sentiments and feelings in the breasts of the conductors of these respectable and pious coadjutors, and the result will be propitious to those important interests which they are alike anxious to promote."

"The harmonious arrangement which has been accomplished between the New-York Bible Society and the Auxiliary New-York Bible Society, for an union of their future labours," is next noticed in the Report.

"Marine Bible Societies" are earnestly recommended to the favourable notice of "those who enjoy the benefits of the seamen's toils and perils, those who, from their immediate connexion with them have an interest in their correct and orderly deportment, and more especially of those who desire the eternal happiness of that portion of their fellow-creatures."

The effects of Juvenile Bible Associations, "in restraining vicious habits—in beginning life with its most honourable employment," and laying "the foundation of enlarged philanthropy, as well as solid piety, at a maturer age," are clearly stated in the Report; and the Managers express a high degree of gratification in "the generous sentiments and pious feelings evinced in the Annual Reports of their young auxiliaries established in Nassau Hall, (Princeton,) and Jefferson College, (Washington, Pa.)"

"And it gives them pleasure to add, that the students of some other of our colleges have manifested their attachment to the American Bible Society, and their affection for their instructors, by contributing and transmitting the sums requisite for constituting several of them Members or Directors for life."

The course of our labours leads us to give a more detailed account of the great work of distributing the word of life by societies in foreign lands, than is here presented in the Report, which renders the insertion of this part of the able and highly interesting document before us unnecessary.

"The Managers desire to conclude this extended communication with renewed felicitations to their fellow-members of the society, on the prosperous state of the noble cause in which the Christian world is now so extensively embarked, and on the encouraging prospects of that portion of it which is confided to the American Bible Society and its auxiliary institutions. In the retrospect of the first impulse given to this cause in the origination of the British and Foreign Bible Society, only sixteen years ago, may it not be asked, who could have believed that in the period which has intervened, such 'great things' would 'have come to pass?' Who can now believe, that, unblessed by Him, who 'is the Governor among the nations,' and 'ruleth unto the ends of the earth,' such 'great things' could have been achieved. Surely we should 'speak of the glorious honour of his Majesty,' we should 'abundantly utter the memory of his great goodness.'"

And what a powerful incentive to increased exertion, is derived from the many singular providential succours that have been afforded the labourers in this mighty undertaking, from the manifest moral effects already produced, and the still greater which may be expected in time to come, from its obvious association with the advancement of the Redeemer's kingdom, in the hearts of men and in the world, and from the brightening prospects it is opening of that propitious era, when 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.' Let this, and various other expanded schemes of Christian enterprise, now in successful prosecution, be viewed in connexion 'with the growing and heavenly sympathy which is dilating itself in the human heart;' and may it not be said, in the language of an European fellow-labourer, that 'a mighty machinery is at work, directed by God himself, and impelled by the very movements of his Almighty hand.' "

Funds.—The total amount of the society's receipts, during the year ending 30th April, 1820, is \$41,361 97. Expenditures during the same period, \$38,971 22.

* * The society is under large engagements for printing, paper, &c.

DR. MORSE'S* MISSION TO THE INDIANS.

The doctor on his arrival at Mackinaw, was advised by Gen. Macomb, Col. Wool, and other gentlemen acquainted with the extensive route he had contemplated, to postpone a part of it to another season, on the ground that the state of his health was such that he would not be able to endure its extreme fatigues. Influenced by this advice, and also by the weighty consideration that a longer stay at the important posts of Mackinaw and Green Bay, than would be consistent with so extensive a route, was indispensable to a due accomplishment of the object of his mission in the time allotted, he concluded to limit his tour, and proceed no farther this season than Green Bay, intending the next season, if circumstances should permit, to visit the Indians on the Mississippi and in the states of Illinois, Indiana and Ohio, after visiting those who inhabit the southern parts of our country.

It is understood that the doctor has been successful beyond his expectations in attaining the objects of his mission, and has increasing hope that the noble and benevolent views of the government, in regard to the civilization and happiness of the Indians, will ultimately be accomplished.—He has had interviews with a great number of Indians, among them many of the chiefs, to whom he has opened the objects of his mission, and has in most instances, been gratified with the manner in which they have been received.

* Dr. Morse arrived in this city on Monday last, and proceeded to New-Haven.

The doctor, finding the people at the two places above mentioned without the stated ordinances of religion, and a large body of youth in each place of mixed blood, by far the greater portion having Indian mothers, and most of them French fathers, growing up without education, and in a state of painful depravity, considered it his duty to endeavour to introduce in both places, those institutions, both religious and literary, adapted to their circumstances. He found the people ready to contribute liberally to the support of these institutions—and in both places he succeeded in establishing Auxiliary Bible and Tract Societies, and in procuring funds for the support of schools for the education of their children—in Mackinaw a handsome subscription was also promptly made, adequate to the support of a clergyman. The way is opened, it is understood, for the immediate employment of three instructors and a minister of the gospel, and the doctor is commissioned to procure and send them on without delay.—He has the funds also for the Treasuries of the American Bible Society, and the New-England Tract Society, which are to connect these auxiliaries with the parent institutions.

THEOLOGICAL SEMINARY.

On Wednesday, July the 12th, the Board of Commissioners and Trustees of the Theological Seminary met in the village of Auburn, pursuant to a provision in the Act of Incorporation, and after having organized, proceeded to business. From an inquiry into the state of the funds and the prospects of the institution, the Commissioners deemed it both expedient and important, to adopt such measures as should put the Seminary into operation as soon as possible. With this view it was determined at their present meeting, to make choice of a professor of theology. After mature deliberation on the subject, the members were called on to vote for a professor by ballot; when it appeared that the Rev. JAMES RICHARDS, D. D. of Newark, (N. J.) was unanimously elected.

A resolution was then sent down to the Board of Trustees, inviting them to unite with the Board of Commissioners, in returning thanks to Almighty God for the unanimity and harmony which had characterized their proceedings in the choice of a professor; to which the Trustees replied in the following resolution:

“Resolved unanimously, That the Board of Trustees of the Theological Seminary, do highly approve of the resolution of the Board of Commissioners, appointing the Rev. Dr. Richards a professor of theology in this institution, and that they cheerfully comply with their request, and will unite with them in returning thanks to Almighty God for the unanimity of their proceedings, and in imploring the divine blessing upon the future operations of the institution.”

A joint meeting of the two Boards was then held, and a solemn and appropriate prayer was addressed to the throne of grace, by the Rev. Evan Johns of Canandaigua.

Much important business was transacted by each Board. The spirit of harmony, tenderness, and zeal, that marked their deliberations, furnishes strong ground to believe, that this important institution of Christian benevolence, will go into speedy and successful operation. And it is with no small degree of confidence that an appeal is made to the charity of the Christian public. It is firmly believed, that those whose hearts are moved with the cry of the destitute, "*Give us the bread of life,*" will liberally patronize an institution, whose sole object it is, to raise up an intelligent and faithful ministry, to bear the offer of mercy, through the crucified Son of God, to the perishing millions of the family of man. When they remember that this offer is the purchase of a Saviour's blood, and that his glory stands connected with the salvation of men, they will not only answer this call, but pour their free-will offerings also unsolicited by personal application, into this treasury of the Lord.

The embarrassing circumstances of the times have not escaped notice; but whilst it is recollected that there is a considerable degree of public and private pressure, by reason of the stagnation of business, it is at the same time remembered, and the feeling, benevolent heart, will remember it with the deepest emotion, that the souls of men are famishing for the bread of heaven, that the course of time is moving on, and like a mighty flood, is beating upon its bosom, to the ocean of eternity, unnumbered millions of our fellow-beings, whom no Bible has taught that Jesus has died, and to whom no messenger of salvation has made the overtures of life. Is not here an object of immense moment to command the best feelings of our nature? And who, that delight in the improvement of civil society, in the advancement of intellect, and the refinement of moral feeling? Who that contemplates man as a moral, accountable being, and feels benevolently concerned for his immortal destination, can sit still and look on with cold hearted indifference whilst such multitudes of benighted beings are crowding the road to death, and rushing onward to the judgment?

The bosom of charity swells with emotion—she raises her hand to extend relief, and her voice bursts forth in prayer, "*Lord save the souls that are ready to perish.*"

By order of the Prudential Committee.

DIRCK C. LANSING, *Chairman.*

Officers of the Board of Trustees.—Rev. Henry Davis, D. D. President of Hamilton College, *President.* Dirck C. Lansing, *Vice-President.* Wm. Brown, Esq. *Secretary.* David Hyde, Esq. *Treasurer.*

Prudential Committee.—Rev. Dirck C. Lansing, Benjamin B.

Stockton, David Hyde, Esq. Wm. Brown, Esq. Mr. Thadeus Edwards.

N. B. Those who may feel disposed to contribute to the funds of this institution, may address their communications to David Hyde Esq. Auburn, the Treasurer of the Board. [*Communicated.*]

For the Christian Herald.

EDUCATION SOCIETY OF THE ASSOCIATE CHURCH.

On Wednesday, August 9th, the ladies belonging to the Associate congregation, Nassau-street, met in the church, for the purpose of forming a society to aid in the support of pious young men prosecuting theological studies under the care of the Associate Synod in North America.

The Rev. Messrs. Shaw and Heron, being present, the meeting was opened with prayer by the former. A constitution of the society was then produced and adopted, and the following persons chosen officers for the current year:—Mrs. McKell, Directress; Mrs. Williams, Secretary; Miss Mary Wright, No. 18 Cedar-street, Treasurer. Other Managers, Miss Joanna M. Gosman, Miss Ellen McKie, Miss Vesta McLaren, Miss Sarah Warnock.

We record with much pleasure the formation of this society for an object so important in its nature, and so beneficial in its tendency, and earnestly wish that the example may be followed by the establishment of similar societies in every part of the Associate Church.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship Elizabeth, some time in November last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed, that it is contemplated to send out a reinforcement of 500 people of colour in the course of the ensuing autumn. The Rev. JOSEPH R. ANDRUS is engaged as an agent of this society to accompany the emigrants. This gentleman was educated at Middlebury College, (Ver.) and was a hopeful subject of one of those revivals of religion, with which Middlebury and the college have been visited. He pursued his theological studies one year at New-Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary, and one year at Bristol, (R. I.) with the Rev. Bishop Griswold. He subsequently received Episcopal ordination.

While in college, and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans.

Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the gospel to a benighted continent. [S. Evan. Intel.]

INSTALLATIONS.

The installation of the Rev. GIDEON N. JUDD, to the pastoral charge of the Presbyterian Church in Bloomfield, (N. J.) took place on Wednesday, August 2d. Prayer by the Rev. Samuel Fisher. Sermon by the Rev. Dr. McDowell, from 2 Tim. iv. 1, 2. Charge to the minister by the Rev. Stephen Thompson. Charge to the people, by the Rev. Dr. Richards.

On the 8th ult. the Rev. SYMMES C. HENRY, was installed to the pastoral charge of the Presbyterian congregation in Cranbury, by the Presbytery of New-Brunswick. Sermon by the Rev. Dr. Alexander of Princeton.

ORDINATION.

At Bennington, (N. H.) on the 5th of July, Rev. ABSOLOM PETERS. The exercises were conducted by the Rev. Doctors Blatchford, Coe, and Moore, of William's College; and the Rev. Messrs. Smith of Hebron, (N. Y.) Bayley of Norwich, (Ver.) Prime, of Cambridge, (N. Y.) and Haynes of Manchester, (N. H.)

LICENSURES.

The Associate Reformed Presbytery of New-York, at their meeting on the 17th day of June, licensed Messrs. JOHN H. LEGGETT, JAMES OTTERSON, and HENRY S. WILKIN, to preach the gospel, as probationers for the holy ministry.

OBITUARY.

We are sorry to announce that the Rev. FRANCIS BROWN, D. D. President of Dartmouth College, died at Hanover, on Thursday, the 27th of July. Although a lingering illness had prepared his friends to expect this event, his loss will be long and severely felt. To the useful institution over which he presided, it will be almost irreparable. Few men were so eminently qualified for the station he filled, and few men could have discharged the arduous and important duties it involved, with so much honour to themselves, and so much advantage to the institution and the cause of religion and learning.

AFRICA.—AMERICAN COLONY.

It is with the deepest heart-felt sorrow that we lay before our readers, the following extract of a letter, dated Liverpool, 17th July, 1820.

"I had a letter this morning from Mr. McCaulay, informing me of the lamentable result of our colony attempt—Mr. Bacon has had a speedy passage to his heavenly crown."

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